MADHVACHARYA

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(Life and Teachings)

Kannada Original
Bannanje Govindacharya

English Version
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MADHVACHARYA

Vasudeva

Karnataka is a land which has nurtured all religions, which has succoured intellectuals and which has given the world great thinkers and saints.

For instance, let us take the three celebrated Acaryas. Acarya Sankara is from Kerala. But Sringeri, one of the most important religious centres (mathas) established by him, is situated in Karnataka. Acarya Ramanuja is from Tamil Nadu. But his favourite place Melukote is in Karnataka. As for Acarya Madhva, he is of course a glorious son of Karnataka and proud gift of Karnataka to the field of world philosophy.

In Karnataka, who does not know the South Kanara District, and in the district, the taluk of Udupi, and, in that again, the city of Udupi with the temple of Krishna holding the churning-rod? Belle[1] is a village about eight kilometres south of Udupi. Close to it is a lovely hamlet called 'Paje',[2] bounded by rocks and hillocks. Acarya Madhva was born in this unknown hamlet. This inconspicuous village came to be celebrated as a holy place of pilgrimage by the birth of this Acarya. It gained celebrity as 'Pajaka-Ksetra'.

We should go back 744 years from now. As many as 4338 years have passed since the inception of the Kali-yuga[3] and the 4339th year is running. Indeed, the Vijayadasami, following Navaratri, in the bright half of the month Asvayuja in the year Vilambi (1238 A.D.) is a day of great festivity. On the afternoon of that day, Acarya Madhva was born in this tiny hamlet of Karnataka.[4] The name given to the child by his father was 'Vasudeva'.

The Acarya's father belonged to the family of 'Nadillaya'.[5] Narayana Panditacarya who wrote a biography of the Acarya has not recorded the names of the Acarya's parents. But it is believed by some that the father's name was Nadillaya Narayana-bhatta and the mother's name Vedavati.

Purnaprajna : Anandatirtha : Madhva

Even from childhood, the religious student Vasudeva had spiritual leanings; he was drawn to the path of renunciation. Further, he possessed an extraordinary intelligence. While the parents were eager to prepare him to set up a family, Vasudeva went far away from home and family, thinking that the entire universe was his home. Even as a young boy of eleven years, he chose initiation into the monastic order from Acyuta-prajna, a reputed ascetic of the time, near Udupi, in the year Saumya (1249 A.D.).[6] The preceptor Acyuta-prajna[7] gave the boy Vasudeva

the name of 'Purnaprajna' at the time of his initiation into samnyasa.

Only within forty days of his initiation into Samnyasa, a very remarkable episode occurred in the Acarya's career. Expert scholars in Tarka (Logic) of nation-wide fame, such as Vasudeva-pandita, arrived in Udupi in the course of their search for a competitor who might conquer them in debate. This proud scholar who had sounded his drum of victory everywhere in the country was defeated by the little monk-Purna-prajna.

Rejoicing at the extraordinary brilliance of the little monk, his preceptor Acyuta-prajna consecrated Purna-prajna as the head of the empire of Vedanta and conferred on him the title 'Anandatirtha'.

Another time, a Buddhist scholar visited the holy centre of Acyuta-prajna. He was accompanied by another scholar, Vadisimha, who had embraced Buddhism after his defeat by Buddhisagara in a philosophical debate, though he was originally a follower of Vedic religion.

Purna-prajna silenced both these Buddhist scholars who had travelled all over the country winning certificates of victory in philosophical debates. The joy of Acyuta-prajna was boundless. The title 'Ananda-tirtha' conferred by him on

Purna-prajna at the time of the latter's consecration function became indeed meaningful.

Thus Purna-prajna is the Acarya's name given to him at the time of Samnyasa. The name conferred on him at the time of consecration as the Master of Vedanta is 'Ananda-tirtha'. And the favourite nom de plume assumed by him by choice is the Vedic name 'Madhva'.[8] The Acarya gained publicity later on by this favourite name itself, traceable to the Vedas.

Southern Tour

The Acarya set out on a tour of South India even in his teens. He visited prominent places of pilgrimage like Anantasayana, Kanyakumari, Ramesvara and Sriranga. Wherever he went, he delivered discourses and preached the message of his Tattvavada or religious truth to the people. This initiated a new discussion among scholars all over India. The Acarya refuted in clear terms a few age-old beliefs. He stated that spirituality should not be mixed up with superstitions. As a result, there was hot opposition to him from some orthodox extremists. But the Acarya braved it all with courage, without yielding to any mean threats.

The urge which was deeply surging in the heart of the Acarya for long turned into a firm resolve as a result of this tour. 'The superstitions in the way of this path of philosophical truth

should be wiped out! My whole life should be dedicated to the spread of ultimate truth'.

The first task accomplished by the Acarya as soon as he returned to Udupi, after adopting this firm resolve, was the writing of a commentary (bhasya) on the Bhagavadgita.

The Call of Badari

In course of time, the Acarya desired to tour North India and to spread the message of vedic religion far and wide. The holy centre of Badari beckoned to him irresistibly. Fired by the wish to visit holy places like Vyasa's hermitage, the penance-grove of Nara-Narayana etc., and to present his commentary on the Gita as a tribute to sage Vyasa, the Acarya moved straight to Badari. There he observed a vow of strict silence for 48 days, bathing in the holy Ganga. And then he set out alone towards Vyasa-Badari, his cherished destination.

After his return from there, the task of writing a commentary on the Brahma-sutras came to be undertaken by the Acarya. The Acarya never wrote any work of his by hand. It was his practice to dictate continuously to his disciples who would take them down. His composition of works was as facile as his discourses. A disciple of the Acarya, Satya-tirtha by name, reduced to writing in palmleaves, whatever was dictated by the Acarya.

In the meantime, the Acarya's influence had spread far and wide throughout the country. Scholars all over India were stunned by his extra-ordinary genius, never seen or heard of before. The circle of his disciples grew bigger and bigger. Some ascetics got initiation from him and were admitted into the order of samnyasa.

Once, while returning from Badari, the Acarya was camping enroute in a holy place on the banks of the Godavari. Here he was accosted by an eminent pundit, Sobhana-bhatta by name. This person was well known in that region as a peerless scholar. This visit changed the entire career of the man. Seeing the extraordinary personality of the Acarya, and listening to his wonderful discourses, he was so much overwhelmed that he became the Acarya's disciple and joined his retinue.

Acyuta Prajna's cup of happiness was full on seeing Acarya Madhva back home after his resounding victory in all parts of the country and on his rich retinue of disciples hailing from different places. Though in the beginning he too had his own doubts about the Acarya's view of ultimate reality (Tattvavada), now he became a whole-hearted adherent of the Acarya's new philosophy.

Installation of Krishna—Return to Badari

The Acarya who stayed in the environs of Udupi for some more time wrote his bhasyas

or authoritative commentaries on all the ten Upanisads. He composed glosses on forty hymns of the Rgveda, opening up for the first time its vista of spiritual significance. He also wrote the treatise Bhagavata-tatparya highlighting the essential teachings of the Puranas. Many topical handbooks were also authored by him to suit different occasions. A large number of devotional songs too were composed by him which could be sung by his disciples, while moving with him in groups.

It was during this period that the Acarya installed the image of Krishna[9] which he found in the western ocean near the Udupi sea-coast. After sometime, he left some disciples behind for performing Krishna's worship and undertook his second tour to Badari.

Once the Acarya had to cross the river Ganga. The other bank was under Muslim rule. Although stopped by the Muslim soldiers on the other side' the Acarya boldly crossed the river and reached the other bank. He was taken before the Muslim ruler who was filled with wonder by the boldness of the ascetic.[10] The Acarya said: 'I worship that father who illumines the entire universe; and so do you. Are we not both children of that only God? Why should I fear then either your soldiers or you?'.

Hearing such words for the first time from the mouth of a Hindu monk, the Muslim king was

astounded. He was filled with reverence for this unique monk. He begged the Acarya to stay permanently in his kingdom and offered gifts of several jagirs. But the Acarya who was free from worldly cravings, rejected the offer and walked on to Badari, with the monk's staff in his hand.

Once, when his party was attacked by a band of robbers on the difficult road to the Himalayas, the Acarya made his pupil Upendra-tirtha silence them after a fierce fight. He used to say: 'One should cultivate strength of body even like strength of mind; it is impossible for a week body to house a strong mind'. Accordingly he had made his disciples achieve strength in their body as well as in their Vedantic pursuit.

To the people of that time, the Acarya's physical strength itself was something miraculous, because his body was strong and adamant. Even to this day, the huge rock-boulder lifted up and placed in the river Bhadra by the Acarya near Kalasa bears witness to his Herculean strength. This incident is confirmed by the sentence inscribed on that stone.[11]

The Acarya had darshan once again of Lord Narayana and of sage Vyasa. On his return home thereafter, he wrote the treatise-Mahabharata-tatparya-nirnaya. On his way home, he visited Kashi. There he held a philosophical debate with an elderly Advaita ascetic,

Amarendra Puri. He had to go away silently, humbled by the dazzling genius of the Acarya. Then came Kuruksetra. Here occurred a strange episode.

The Acarya got a mound there excavated and demonstrated to his disciples the buried mace of (the epic hero) Bhima therein; and once again had it buried under the ground.

Later on, the Acarya arrived in Goa on his way back to Udupi. With his sweet music there he enthralled the audience. The Acarya's musical genius also was as unique as his perfect physique and brilliant intellect. Writers contemporaneous with the Acarya have acclaimed rapturously the Acarya's musical expertise as well as his rich melody of voice.

Everything Unique

As already stated, Acarya Madhva toured over the length and breadth of India twice. He propounded his philosophy of theism (tattvavada) before the best scholars of the country. The whole assembly of the learned was humbled by his brilliant genius.

The Acarya rescued from oblivion several sections of the Vedic literature which had become obsolete by his time, He also showed the way of synthesizing revelation (sruti) with mythology (Purana). He brought out the hidden

spiritual significance in Vedic literature.[12] He challenged the veracity of twentyone bhasyas or expositions of the Brahmasutras which had been in the field up to his time; and made people subject them to a reconsideration.[13]

Thus Acarya Madhva's is a unique personality in Indian history, with a many-sided genius. He was a matchless scholar in philosophy. He was a unique research explorer in the Veda and the literature on the Veda. He was a profound specialist in ancillary Vedic branches of study like astronomy, phonetics, ritualism etc. He was highly accomplished in the science of sculpture. He was the founder-preceptor who gave a form of its own to Karnataka Music. He was a great composer of musical songs, and an eloquent orator. What is more, he was a man of strong body with a well-proportioned physique; and yet a bold selfless monk with utter unconcern to all these extra-ordinary endowments.

Christianity too had spread slightly at the time of the Acarya. Islam had spread already to a remarkable extent in North India. In Karnataka too Jainism and Virasaivism had taken deep root along with a plethora of other religions of India. Against the background of all these religions, the revival of Vedic religion became the Acarya's primary mission.

In this task of religious revival, the tradition established by the Acarya too was unique. He

wrote several works in Sanskrit devoted to distilling the essence of the sastras or authoritative texts to suit the learned. But those advanced treatises were hardly within the reach of the masses. Hence the Acarya, who was a great musician and composer himself, wrote lyrical pieces meant to be sung in lucid Sanskrit. He got musical songs (kirtanas) composed in Kannada by his disciples and made them popular by arranging them to be recited by bhagavatas or professional songsters. This Kirtana literature, inaugurated by Naraharitirtha grew sumptuously in the hands of later preceptors like Sripadaraja, Sri Vyasatirtha and Sri Vadiraja. This tradition of music-composer-monks continued till Sri Raghavendra Swamin who was a profound musician on the lute (vina). Thus the Vyasa-pathway grew into the dasa pathway in Kannada. This tradition yielded to the Kannada region such mystic-saints as Sri Purandaradasa, Kanakadasa, Vijayadasa, Gopaladasa and Jagannathadasa. Even women-mystics like Helavanakatte Giriyamma illumined this tradition. The original founder of this tradition of expounding the Vedic message in Kannada was Acarya Madhva; it should not be forgotten that he was the source-head of inspiration for all these later authors. It is indeed because of this farsighted vision of the Acarya that the holy Ganga of dasasahitya flowed in the Kannada land and made Kannada literature more glorious than ever.

The Acarya's contribution is not limited to

what we noted so far. He brought into vogue a new medium of folk-art in the open-air theatre known as Bhagavatara ata and Dasavatarada ata (show of Ten Incarnations) through his disciple Naraharitirtha. This art has continued up to our time developing into an effective medium of folk-art in the districts of North and South Kanara and has received recognition in India and abroad. This art, in its turn, gave inspiration for the development of Kucupudi art-form in Andhra.

The many-sided genius of the Acarya is indeed amazing. What is still more amazing is the fact that the Kannada people are entirely unaware of the extensive contributions of this great son of the Kannada soil and are steeped in utter neglect of everything!.

Last Days

After his return home from the second tour, the Acarya took the lead in initiating such social reforms within the environs of Udupi. Although he was mature in mind and on the other side of sixty by now, he had to face some opposition in his birth-place itself. A section of orthodoxy opposing his new message was still active.

It was about this time that an Advaita ascetic, Pundarika-Puri by name, came to Udupi seeking a debate with the Acarya and had to go back in

utter discomfiture. Meanwhile, a monk called Padmatirtha arranged for the theft of the rare library of the Acarya, kept in the custody of one Pejattaya Sankara Pandita in Kasaragodu. The Acarya betook himself to Kasaragodu and defeated Padma-tirtha in a philosophical debate. The cream of the Acarya's thesis on that occasion was reduced to writing by the disciples. This itself became a treatise called Vada (lit. 'thesis') or Tattvoddyota. Later on, Jayasimha of Kumble, the king of the Tulu region, invited the Acarya to his court and honoured him by arranging for the return of his stolen library. Pejattaya Trivikrama Panditacarya, who was the royal preceptor of the time, carried on a long debate with the Acarya for fifteen days; and at last became his disciple, bowing down to the latter's greatness. He then wrote a matchless commentary called Tattva-dipika on the Acarya's Brahma-sutra-bhasya and thus paid his tribute to the guru.

The Acarya too was equally fond of Trivikrama Pandita. It was in answer to the request of this devoted pupil that the Acarya wrote an extensive commentary in verse, viz. Anu-vyakhyana on the Brahma-sutras. The Acarya was dictating this work to four disciples simultaneously, on each of the four chapters, without any break. At the same time, the composition of the work Nyaya-vivarana was also completed.

Acarya Madhva completed his four-monthly

stay (caturmasya) at Kasaragodu and returned to Pajaka. There he initiated his brother into the monastic order, since he was longing for it with a deep sense of detachment. This was Sri Vishnutirtha, the first pontiff of the present-day Sodematha and Subrahmanyamatha. About the same time, Sobhana-bhatta living on the bank of the Godavari also came to receive initiation into samnyasa from the Acarya. He became famous later on as Padmanabha-tirtha, the founder of the line of pontiffs in Desastha-mathas.

Both before and after the initiation of these two, several disciples from various regions of the country got their initiation into samnyasa from the Acarya. Among them, the names of eight disciples who chose to stay on in Udupi as pontiffs of different mathas are as under, in the order of their initiation:[14]

1. *Hrsikesa-tirtha* *(Palimaru-matha)*
2. *Narasimha-tirtha* *(Adamaru-matha)*
3. *Janardana-tirtha* *(Krsnapura-matha)*
4. *Upendra-tirtha* *(Puttige-matha)*
5. *Vamana-tirtha* *(Sirur-matha)*
6. *Visnu-tirtha* *(Sode-matha)*
7. *Srirama-tirtha* *(Kaniyuru-matha)*
8. *Adhoksaja-tirtha* *(Pejavara-matha)*

The other two celebrated samnyasin-disciples of the Acarya are:

9. *Padmanabha-tirtha* *Desastha-mathas*
10. *Narahari-tirtha*[15]

When Padmanabha-tirtha was initiated into samnyasa is not definitely known. There were several who had got initiation before him. It appears that he should have been initiated into the order some time between the dates when these eight pontiffs were initiated into the order.

The Acarya was now seventy. Even at this age, he toured all over the district and engaged himself in educating the general public. He composed for the benefit of a good-natured Brahmin, Eda-Paditaya, in the village Idya,[16] the literary work "Krsnamrtamaharnava". Then he went on to Ujire and exposed there the spiritual aspect of ritualism in order to open the eyes of Brahmins who had faith in the ultimacy of rituals. This discourse itself came to be published later under the title of Khandartha-nirnaya (Karma-nirnaya). Next he visited Panchalingesvara temple at Paranti, which he found in a dilapidated condition, without any worship or festivity. He made arrangements for the resumption of proper worship there according to the rituals prescribed by the ancient scriptures (agamas).

The Acarya's life-span of 79 years was thus one teeming with activity. When he thought that his life-mission had been served, he put the responsibility of carrying on the tradition of this Tattvavada or philosophical thesis on the shoulders of his disciples and betook himself to Badari, all alone, without any thought or care. The day on which he thus proceeded to Badari was the

ninth in the bright half of the month Magha in the Kali Year 4418 (1317 A.D.). Even now, the anniversary of the Acarya is celebrated as Madhva-navami on the said day itself.[17]

Tradition as it has Developed

The disciples of the Acarya, both pontifical and lay, continued this tradition with devout zeal. They nourished the young plant by supplying it constantly with the waters of their penance and erudition. Hundreds of dialectical treatises came to be written. Among the writers belonging to this school we may roughly classify some outstanding ones in the following chronological order: Sri Visnu-tirtha, Padmanabha-tirtha, Narahari-tirtha, Trivikrama-panditacarya, Narayana Panditacarya, Vamana-Panditacarya, (Traivikramaryadasa),[18] Jaya-tirtha (Tikacarya),, Vijayadhvaja-tirtha, Visnudasacarya, Vyasa-tirtha, Vadiraja, Vijayindra-tirtha, Raghavendra-Swamin, Yadupati-acarya, etc.

The Acarya did not earn any huge establishment or property for his matha. All the property that he left as legacy to his disciple-pontiffs was just a casket for keeping the gods of daily worship, a staff and a piece of cloth tied on the sides like a bag to receive alms (jolige). Later, the mathas took better shape as the number of their devout adherents became more and more. Below is a broad sketch of the Madhva-mathas now existing:

The number of mathas which came into being in Udupi itself, yoked to the responsibility of Krshna-worship is eight:

1. *Palimaru-matha*[19]
2. *Adamaru-matha*
3. *Krsnapura-matha*
4. *Puttige-matha*
5. *Siruru-matha*
6. *Sode-matha*
7. *Kaniyuru-matha*
8. *Pejavara-matha*

It is a local custom to call the mathas after the names of villages wherein the originally gifted properties of the mathas were situated. Thus the matha which had its property in the village Palimaru is now called Palimaru-matha. The older name of the Sode-matha was Kumbhasi-matha. Later on, in the time of Vadiraja, when the matha was established at Sode in North Kanara, it became famous as Sode-matha.

The mathas in Karnataka which were developed respectively by Sri Padmanabha-tirtha, Narahari-tirtha, Madhav-tirtha and Aksobhya-tirtha are eight:

9. *Uttaradi-matha*
10. *Sosale Vyasaraya-matha*
11. *Kundapura-Vyasaraya-matha*
12. *Raghavendra-matha*
13. *Mulubagilu-matha*

14. *Majjigehalli-matha*
15. *Kudli-matha*
16. *Balegaru (Banagara)-matha*

For the first four mathas the founder-pontiffs are the first four mentioned above, viz., from Padmanabha-tirtha to Aksobhya-tirtha. A traditional branch of Vyasaraya-matha itself came to be established at Kundapura in the district of South Kanara and came to be termed Kundapura-Vyasaraya-matha.

Another branch of the matha founded by Padmanabha-tirtha became Mulubagilu-matha. Sripadaraja (alias Srilaksminarayana-tirtha) who was one of the pioneers of dasa-literature and the preceptor of Vyasa-tirtha was one of the illustrious pontiffs who illumined the tradition of this matha.

Still another branch of Madhava-tirtha established a matha at Majjige-halli which also came to be developed. In the same way, two-branches of Aksobhya-tirtha grew into independent mathas at Kudli and Balegaru.

Apart from these, there are four more mathas in the Tulu region:

17. *Subrahmanya-matha*
18. *Bhandarkeri-matha*
19. *Bhimana-katte-matha*
20. *Citrapura-matha*

The Subramanya-matha has grown out of Vishnu-tirtha's line itself. It is said that the line of disciples under the pontiff Acyuta-prajna, who in turn was the guru to initiate the Acarya into samnyasa, branched into two lines-one at Bhandarakeri and the other at Bhimanakatte. Bhandarakeri is located some 20 Km. north of Udupi in Barakuru. Though Bhimana-katte-(Bhima-setumunivranda) is also a matha of Tulu region, its original source-head is a place called Bhimanakatte on the Tirthahalli-Shimoga road. According to folk-tradition , the Chitrapura-matha is only a branch of the Pejavara-matha. This matha is situated at Citrapura, some 35 Km. away from Udupi on the Udupi-Manglore highway.

Two more mathas of Gauda Sarasvata Brahmanas who illuminated the Madhva school are quite famous:

21. *Gokarna-Partagali Jivottama-matha*
22. *Kasi-matha*

The original locale of Gokarna-matha is Gokarna. Later, pontiffs of this line started a matha in Parta-gali (Madagaum...Matha-grama). After one of its celebrated pontiffs, Jivottama-tirtha, the matha also came to be called Jivottama-matha. According to the traditional list of pontiffs in this matha, its founder-pontiff is reckoned as Sri Narayana-tirtha who had his initiation into samnyasa from Sri

Ramachandra-tirtha, the tenth pontiff of palimaru-matha at Udupi.

Though there is a branch-centre of Kasi-matha in Kasi, it is originally a matha of the South only. Gauda Sarasvata Brahmins of the north coastal region stretching from Udupi up to Bombay are disciples of Gokarna-matha. The Gauda Sarasvatas from Udupi up to Kanya-kumari in the south are disciples of Kasi-matha.

Besides these, two more important Madhva organizations in North India deserve mention here:

23. *Madhva-Gaudiya-matha of Bengal*
24. *International Hare-Krishna-Pantha.*

The Madhva-Gaudiya-matha is a Madhva religious centre in Bengal. One of its branches existed also in what is now Bangladesh. A temple of Acarya Madhva also existed there. The founder of the "International Society of Krishna Consciousness", viz. A.C. (...Acyuta-carana) Bhakti-Vedanta-Prabhupada was one of the pontiffs in this Madhva-Gaudiya matha. This ISCON religionists regard only Acarya Madhva as the first in their line of traditional pontiffs.

Acarya's Works

The Acarya has written four works on the Sutraprasthana (the Vedantic school of Brahma-sutra-;

1. *Brahmasutra-bhasya*
2. *Sarva-sastrartha-sangraha (Anu-bhasya)*
3. *Brahmasutra-anuvyakhyana*
4. *Brahmasutra-anuvyakhyana-vivarana*

Two works are on the Gita-prasthana (vedantic school of the Bhagavadgita):

5. *Bhagavadgita-bhasya*
6. *Bhagavadgita-tatparya-nirnaya*

In the Upanisad-prasthana (the vedantic school of the Upanisads), the Acarya has written bhasyas or authoritative commentaries on all the major Upanisads. But there is a notable uniqueness in respect of these also. While all the others have commented only on three chapters of the Aitareya Upanisat, the Acarya's bhasya covers the entire Upanisat-kanda (of 9 chapters) of the Aitareya Aranyaka.

7. *Mahaitareyopanisad-bhasya*
8. *Brhadaranyakopanisad-bhasya*
9. *Chandogopanisad-bhasya*
10. *Taittiriyopanisad-bhasya*
11. *Talavakaropanisad-bhasya (Kenopanisad-bhasya)*
12. *Kathakopanisad-bhasya*
13. *Atharvanopanisad-bhasya (Mundakopanisad-bhasya)*
14. *Satprasnopanisad-bhasya*
15. *Yajniya-mantropanisad-bhasya (Isavasyopanisad-bhasya)*
16. *Mandukyopanisad-bhasya*

The verses occurring in the midle of the Mandukyopanisat are mistakenly held to be Gaudapada's karikas. But Acarya Ramanuja has accepted that these form original portions of the Upanisat itself. But Madhva has rejected the old wrong notion once for all by writing bhasya on these verses also. In this connection it is noteworthy how senior Advaita scholars too like Brahmananda accept that these are original Upanisadic verses.[20]

The Acarya not only blazed a new pathway of spiritual interpretation of the Veda by himself writing a commentary on 40 hymns of the Rig-veda but also showed the way leading to a synthesis of samhita, Brahmana and Aranyaka texts by commenting upon some chapters of the Aitareya Brahmana and the Mahanamni-khanda of the same Aranyaka. These works are:

17. *Rg-bhasya*
18. *Khandartha-nirnaya (Karma-nirnaya)*

So also, there are three works of his which lay bare the heart of the Mahabharata and the Bhagavata in a bid to synthesize the teachings of Itihasas and Puranas:

19. *Mahabharata-tatparya-nirnaya*
20. *Mahabharata-tatparya (Yamaka-bharata)*
21. *Bhagavata-tatparya-nirnaya*

Nine topical treatises are concerned with determining epistemology and ontology:

22. *Visnu-tattva-nirnaya*
23. *Vada (tattvoddyota)*
24. *Mayavada-dusana (Mayavada-khandana)*
25. *Upadhi-dusana (Upadhi-khandana Tattva-prakasika)*
26. *Mithyatvanumana-dusana (Mithyat-vanumana-khandana)*
27. *Tattva-samkhyana*
28. *Tattva-viveka*
29. *Pramana-laksana*
30. *Vada-laksana (katha-laksana)*

Seven works offer guidance regarding performance of ceremonials and rituals as laid down in law-books, regarding building architecture, mantra and tantra and duties and practices of householders and mendicants;

31. *Krsnamrta-maharnava*
32. *Tantra-sara-sangraha*
33. *Sadacara-smrti*
34. *Jayanti-nirnaya*
35. *Om-Tat-Sat-Pranava-kalpa (yati-pranavakalpa)*
36. *Nyasa-paddhati*
37. *Tithi-nirnaya*

In the field of devotional literature, there are two works of his; one is a stotra or hymn of praise; the other is an anthology of compositions set to music and meant to be sung:

38. *Narasimha-nakha-stuti*
39. *Dvadasa-stotras*

Further, there is a work which the Acarya is said to have composed in his boyhood while playing with the ball, it is a small work in a unique metre:

40. Kanduka-stuti

Of these 38 had been published formerly; but two, viz. Nyasapaddhati which explains the daily routine duties of mendicants and Tithi-nirnaya which is a unique work on mathematics indicating precise formulae for the determination of each date's extent are works which were first noticed by me in the course of my research in Palm-leaf Manuscripts some years ago.

The Essence of Madhva's Philosophy: Tattvavada: Dvaita

Acarya Madhva's line of thought gave a new turn to the tradition of Indian philosophy. This has been called by the name 'Tatvavada' in ancient works.[21] In later times, when the unphilosophical trend emphasizing only conflict became prominent for recognising Vedic schools of thought only in terms of Dvaita-Advaita etc., this came to be called the 'Dvaitamata' or 'dualistic school'. But from the standpoint of True Vedic tradition, this is not a name which can be fully justified.[22]

In the philosophical system of the Acarya, tattvas or categories of reality are primarily two: svatantra-tattva and asvatantra-tattva (i.e. Inde-

pendent reality and dependent reality). God who creates the universe is the Independent reality; the entire universe created by him is the dependent reality.

Lord Narayana alone is the Supreme Independent Godhead. The entire Veda hymns only His praise by various epithets such as Agni, Indra and Varuna. Monotheism alone is thus the quintessence of Vedic literature and not polytheism.

All names (of God) are only epithets; God is the Ocean of all qualities or excellences, Hence any name is good enough to invoke God. All names designate only God. Not only Vedic words not only Sanskrit names, whatever the word may be, in any language whatever in the world, every name will designate Him alike. For, there is no sound or word in any language of the world which is not essentially a name of God.

Though God is one, divinities are many. These divinities are not God; they are only souls that have realized God and risen to a high estate by acquiring siddhi or divine power. These siddhas or realized adepts can serve as gurus to guide the jiva or soul who is still a sadhaka or religious seeker.

If God is 'bimba' or the original substrate, jivas or souls are His pratibimbas or images. The image is always dependent on the original

substrate; it can never become identical with it. One original substrate can have many images. Even so the souls can be many. Each soul has its own distinct individuality, different from another. As many souls, so many varieties. Along with all these differential gradations, these souls are all entwined in the single thread of similarity to God in their knowledge-aspect.

Just as souls, the inanimate substances too that go into the creative apparatus of the universe are innumerable. Thus the soul (jiva), who is at the centre in the triple categories of God-soul inanimate world, becomes involved in the meshes of samsara or bondage, if he leans towards one side; and if he leans towards another, he becomes liberated.

There is one important point to be noted here. Mukti or liberation does not mean any cessation of the world itself. It is not any disappearance of a world falsely held as real. Liberation means release from the bondage of the world. The world, does exist even after release; but there is no bondage. Earlier, the soul being unaware of its power of self-consciousness, was ignorant of the original substrate ,(viz. God); and had become a tool in the hands of the inconscient, searching in vain for the original. But now (in release) he has conquered inconscient Nature; for he has now become conscious of God, who is his original and also the First Cause of the entire universe.

The inconscient world is five-faceted; five elements, five elemental essences, five sheaths, five sense-organs etc. That is why it is designated as "pra-panca" or a 'perfect pentad'. In this pentad intermixed in a five fold manner, the principle of prana or life is also a five-fold entity of prana, apana, vyana, udana and samana. Moreover, it is being controlled all the time by God who has also assumed a five-fold form, viz: Aniruddha, Pradyumna, Samkarsana, Vasudeva and Narayana.

Thus one might distinguish a five-fold difference too in this world;-difference between one inconscient and another inconscient; difference between the inconscient and the soul; difference between the inconscient and God; difference between one soul and another; difference between soul and God. This difference is neither temporary nor merely practical; it is an invariable and natural property of everything. For such is the law of nature: One is not two; two is not one.

The Acarya effected a synthesis and integration between several self-contradictory notions which had accumulated by his time regarding God, Devotion and the Universe. We might refer here to some of the important ones among them:

God is both endowed with forms and formless; both qualified and unqualified. He is endowed with forms because He has a body of knowledge

and Bliss. He is formless because he has no body within the reach of our finite thought. He is qualified because he possesses in perfection all good or auspicious attributes. He is unqualified also because he is devoid of all material adjuncts. When viewed from the right standpoint, it will be realised that all modes of utterance express varied aspects of the only truth. The Vedic literature will not open out its secrets to one who is not having this synthetic vision.

The world is not a magic show improvised by any magician. It is ultimately true. From another standpoint, it is untrue also. But then the word 'untrue' does not mean 'false'; it means 'dependent reality'. Its truth is restrained by God; hence it is untrue.

Similarly, there is no truth in the objection that the Vedic religion is tainted with iconolatry or image-worship. For, it does not worship icons; it worships only God symbolized by the icons. Is not the all-existent God existing in the icon?

Among other significant contributions of the Acarya's Tattvavada, vyakti-visistavada or unique individuality of every soul and svabhavavada or theory of unalterable natural law governing humanity deserve notice. The following is a summary statement of it:

There is no object like another. There is no person or jiva like another. No man's nature is

like that of another. Underlying everything and every individual person, there is a unique individuality or speciality.[23] The all-round and complete development of this special personality is indeed the goal of human life. Human life of bondage (samsara) is none other than a practical workshop which helps the individual soul to attain the perfect development of his personality in dependence upon God. Mukti or release is only a state of perfection or enjoying the bliss of such a perfect development of one's own personality.

Each one's attainment is commensurate with one's effort. Our development is in keeping with our personality. The sea is full; the tank is full; even water-pots may be full (of water). But that fullness is not identical in all these. The volume varies according to the variation in size. Everything is full; yet it is full of variation also.

There are no two things in this creation which are identical. Even two leaves of the same tree are not exactly identical. Hence the idea that 'all become one or all become identical' ultimately, is only a sugar-coated sop. It is an idea opposed to scriptures. It is an idea going against the very Law of Nature.

The development of an individual takes place strictly in accordance with his inner nature. The environmental factors only help manifest what is already rooted in one's inner nature. Thus inner nature is the spontaneous way of life for a

jiva. It is an innate characteristic rooted firmly in the jiva from time immemorial. No amount of effort can alter its course. A sattvika or pure-hearted man cannot become a tamasa or evil-minded one. Nor can a tamasa turn into a sattvika. One's attainment of perfection is nothing but a complete manifestation of one's unique individual nature.

The idea of caturvarnya or "four colours" in the Gita vindicates this view only. The Gita idea of "four colours" is quite distinct from the idea of "four castes" prevalent today. It is an idea which relates only to the soul's inmost nature or personality-trait. The true colour of the soul needs to be discovered. That indeed is a right social order. In such a social order, the son of a low-born (sudra) may be a nobleman (brahmana); contrarywise, a brahmana's son may also be a sudra. For, varna or "colour" is not something which is transmitted hereditarily; it is something quite personal; something which is determined by the Individual's own personality traits.[24]

Only one who knows God can know the secret of the Universe. It is impossible to know the universe completely by scientific research into matter. Hence one should know God Himself. It is only by knowing the root that one can tackle a tree. This indeed is the pathway of knowledge (Jnanayoga). The principle which unites the soul to God like a thread is called

prana-tattva or the "vital principle". It is the one principle which embodies all souls and is also termed "jivottama-tattva" or the "principle of perfect jiva-hood". The Acarya says about himself that it is an aspect of this supreme principle which incarnated itself in human form as Madhva in order to lay bare the Supreme Truth.

The pathway of Jnana-yoga or knowledge supreme is not opposed to Karma or action. The very dichotomy that the pathway of action is for the ignorant, while that of knowledge is for the adept, is absurd. Knowledge without action is an impractical intellectual exercise. Action without knowledge is but blind orthodoxy. Knowledge is necessary; knowledgeful action too is necessary. At the same time, an understanding of God's infinite glory is equally necessary. Having understood God's greatness, it is necessary to love Him devotedly. The world also deserves to be loved, since this wonderful universe is just His creation in sport (lila).[25] Denying the world is as good as denying God's own infinite greatness. We should all dedicate ourselves to our duty in the following spirit: "We are all subjects in the kingdom of God; rendering assistance to those who are in distress is the tax we owe to God Himself, our King"[26] Such an integral synthesis of the pathways of knowledge, Action and Devotion becomes a perfect pathway for one's life.

The physical eye is not enough for the develop-

ment of knowledge. The inner eye has to be opened; one has to turn inward. There are only two ways in which that goal can be realised: one is direct personal experience; and the other is the word of wisdom bequeathed to us by sages who were "seers" of the Veda. Their word is a torch to illumine our way. In the light of that torch and along that way alone we should walk on and discover Truth. Thus when both the word of scripture and our own immediate experience coincide, it becomes the highest criterion confirming our conviction. In order to achieve it, a continuous process of hearing, cogitating and realization of the scriptures is called for.

Not even scriptural statement is to be accepted if it is against one's own conscience. An awakened conscience can discover the integral unity underlying all Vedic statements. It is in order to demonstrate this synthetic essence of the Vedas that the Brahmasutras, Bharata, Pancaratra and Puranas have been written. These alone are primary authorities. Texts of smrti (moral code) written by sages like Manu are acceptable as authority only when they are in conformity with the essential message of the Veda. They are not at all ultimate authorities.

Another means of valid knowledge besides perception and scripture is inference or reasoning. Although it is an instrument of valid knowledge it is not an independent instrument. Hence it is spoken of only as "anu-mana" (...anusari

pramana) or 'ancillary instrument of knowledge'; it can be developed only as a supplementary instrument to the other two, viz., perception and scripture. It is important to note that in suprasensory matters, nothing can be established by inference or reasoning independently. For, anything one desires can be established by reasoning. Those who do not possess this awareness can establish nothing by the strength of their reasoning.

Therefore, in regard to supra-sensory facts, and especially, in regard to God, there is no use in one's surrendering oneself to reasoning. One should surrender oneself only to God. One should surrender oneself to the voice of hoary sages and wise men who had realized God; that is to say, to the Vedic words. One should know through the word of sages; and having known, one should experience it; having experienced, one should see; having seen, one should succeed; having succeeded, one should gain.

And for that one should surrender oneself to God; one should know through surrender; and knowing, one should again surrender. This awareness is the key to bliss. This is broadly the sum and substance of the Acharya's spiritual viewpoint.

The Acarya has discovered several unique facts about the physical world, the order of creation and the basic principles that govern creation. Some of them may be mentioned here:

1. The material ethereal sky which is one of the five elements filling this universe is that which suffers destruction along with the universe. It is permeated by a super-blue colour, beyond the reach of the bare eye. But there is another sky which fully pervades the universe, within and without; which transcends the universe and is eternal' It is called 'avyakrta-akasa' or 'undifferentiated space'.[27]

2. The atoms which are the micro-elements of physical matter are not at all ultimate and indivisible entities. In every atom too there are innumerable subtle particles.[28]

3. There is life-movement in plants, herbs and creepers too. That vegetation-life too can respond to the actions of man. There are plants which thrill to the melody of music and yield sprouts, flowers and fruits.[29]

4. No matter is completely destroyed. Destruction is another name for only a change in form. We say that the body is destroyed. But really speaking, the body is not destroyed, it has become ashes; that is all. Thus existence and non-existence are two sides of the same coin.[30]

5. From the microcosm to the macrocosm, the entire universe is completely interfused. To understand any one thing completely, a complete knowledge of the

entire universe becomes necessary. By knowing One, all can be known. One who does not know all, does not know even one.[31]

6. Enclosed within the fifteen fences of name, lordship, thought, speech, action, strength, food, mind, sense organ, earth, water, fire, air, sky and faith, the sixteenth jiva-kala or soul's particle lies hidden. When these fifteen inconscient fences are broken, the soul gets self-awareness. This is called self-realization; to one who has attained self-realization, the way beyond to god-realization becomes easy.[32] First, the realization is of the 'I' principle. Next comes the realization of the 'He principle. This is the secret of the realization of "So' ham" (I:HE), the Ultimate Truth. One who is unaware of his own self, or one who mistakes such awareness of self itself as ultimate realization, can never progress in the pathway of God-realization.

On the whole, Acarya Madhva's life-message is this:

Kuru bhumksva ca karma nijam niyatam
Hari-pada-vinamra-dhiya satatam
Harireva paro Harireva gurur-
Harireva jagat-pitr-matr-gatih

(Dvadasa-stotra)

(Do thy duty allotted by God to Thee
And eat what comes to thy share!
Hari is God Supreme, Hari the Teacher great,
Father and Mother too is Hari, beware!)

tadalam bahu-loka-vicintanaya
Pravanam-kuru-manasa misa pade

(Stop then thy worldly cares endless,
Pin thy mind at the Lord's feet boundless!)

———

NOTES:

1. In the local language Tulu this village is known as Bolle. The eastern and western portions of this village are called Mudu Belle and Padu Belle respectively in Kannada. There is a small stream in between the two portions. Sri Madhvacarya was born in the western portion of the Belle village.

2. Paje-Paade means rock in Tulu. This is a suitable name for the place surrounded by the slopes of rocks and thus presenting a lovely view. Unfortunately the present day contractors are indiscriminately breaking the rocks spoiling thereby the historic beauty and serenity. A new organization by name Pajaka Foundation is striving hard to protect the village and to rejuvenate its hoary past and culture. There is a unique temple of Parashurama on a rock in front of the house where Sri Madhvacarya was born. Just by the side of it there is a hillock known as Kunjargiri, with a shrine of Goddess Durga on the top. In ancient works this hillock is recorded as Vimana Giri. (Madhva Vijaya 2-11). Beyond the hillock is the border of the Belle village. As soon as we cross the border we step into the area known as Paaje Halli. The Sankritized form of this name is Paajaka and hence the place came to be designated as Paajaka, Kshetra.

3. Anu Madhvacarita records this in clear terms

'triśataabdoottara catuḥ sahasraabdheebhya
uttaree
eekoona catvaarimśaabdee vilambi
samvatsaree
aśviina śukladaśamii divasee bhuvipaavanee
paajakaakhyee śucikṣeetree durgayaa-
caabhiviikṣitee
jaatoo madhyaahnaveelaayaam budhavaaree
maruttanuḥ
(*aṇu. ma. ca.* 2.4)

According to this Madhvacarya was born in 4339 Kali Era (1238 A.D.) Sri Acarya himself has revealed his time of birth in his Mahabharata Tatparya Nirnaya thus:

catuḥ sahasree triśatoottaree gatee
samvatsaraaṇaam tu kalau pṛthivyaam
jaataḥ punarvipratanuḥ sa bhiimaḥ
daityairniguuḍham haritatvamaaha

(*ma. bhaa. taa. ni.* 32.120)

Some scholars infer from this statement that 4300 Kali Era (1199 A.D.) is the year of his birth. In fact Sri Acarya has simply said here that he was born after the Kali Era 4300. This only indicates the round figure, and not the figure 39 after the beginning of the century. The statement does not answer the question as to which exactly is the year after 4300 Kali Era. Another work Anu Madhvacarita answers this in exact terms by mentioning the year 39. Another statement of Sri Acarya lends support to this:

bhuuśrii bhinnaaki cintyoonaat kalyahaat
kaalavardhitaat
garuḍadhyeeya vaakyaaptam tyaktvaa
sauram vṛthaapalam
(*tithi nirṇaya.* 2.)

This stanza explains the method to be employed while making astronomical calculations about the dates and times. The Acarya records here the year of his composing the work. The calculations are as follows:

$$\frac{\text{bhuuśriibhinnaaki cintya}}{\text{garudadhyeeya}} \times \text{Kaala}$$

The corresponding letter numbers are

$$\frac{1610424 \times 31}{11323} = 4409$$

Accordingly Sri Acarya wrote the work in 4409 Kali Era. If 4300 is the year of his birth we have to presume that he wrote it in his 109th year. But it is historically known that he lived only for 79 years.

eekoonaaśiiti varṣaaṇi bhuutvaa
maanuṣadṛṣṭigaḥ
pingalaabdee maagha śuddha navamyaam
badariim yayau
(*aṇu. ma. ca.* 10)

Hence it is more appropriate to believe that he was born in 4339 Kali Era. Sri Narahari Tirtha's

Sri Kurma Inscription (Epigraphia Indica vol. vi-25) seems to support this view. As per that inscription Sri Acarya was 70 years when he wrote Tithi Nirnaya.

4339+70=4409 i.e. 1308 A.D.

Madhvacarya's date of birth is also recorded in certain Kaifiyats of the Mathas and other works. Since they do not tally with one another noneof them can be taken as authoritative statements. Great scholars like Manjeshwara Govinda Pai and C. M. Padmanabhacharya have accepted 4339 Kali Era as the year of Sri Madhvacarya's birth.

4339 is a unique number. The sum total of these numbers is 10. (4+3+3+9=19=1+9=10) The sum total of the cubes of these numbers is also 10. If we go on adding the cubes of cubes also we get three numbers 847, 919 and 1459. Even if we go on adding like this the sums will confine to these three numbers. The sum total of these three figures is also ten. The number thus indicates the *praaṇa tatva* and the secret of *avataara traya.*

bhaktirjñaanam sa vairaagyam prajñaa
meedhaa dhṛtiḥ sthitiḥ
yooga praaṇoo balam caiva vṛkoodara iti
smṛtaḥ
eekad daśaatmakoo vaayuḥ.
(*ma. bha. taa. ni.* 2.134.5)

4. There is controversy about the date and month of his birth also. Some records proclaim

vijayadaśami, day in *aśvin* month and others record *maagha śuddha saptami*. It is difficult to come to any conclusion until we come across a reliable evidence. But oral traditions speak of *vijayadaśami* as the birth day of Sri Acarya. The almanacs also record *vijayadaśami* as the birth day of Sri Madhvacarya. Hence the evidence found in Anu Madhva carita seems to be more reliable. Regarding the name of the day also one can observe that *vijayadaśami* does not fall on Wednesday as observed by the author of Anu Madhvacarita, but on Monday.

5. Nadillaya is a Tulu word meaning a man of middle house. This is sometimes wrongly recorded as Nadyantillaya. The Sanskritized form of this word is Madhyageha Bhatta.

6. *bhuusureendroopaniitoo yastata*
eekaadaśaabdakee
saumyee jagraaha bhagavaam
sturiiyaaśramamuttamam
(*aṇu. ma. ca.* 5)

7. Some modern writers have wrongly recorded this name as Acyuta Preksa. A stanza of Madhva Vijaya is responsible for this misconception.

na naamamaatraacchucimarthatoopi yam
janoocyuta preekṣamudaaharat sphuṭam
(*ma. vi.* 4,6)

But in the commentary on this stanza Vedangatirtha writes like this '*acyuta preekṣam acyuta-*

prajña naamaanamityarthaḥ'. Evidently Narayana Pandita, the author of Madhvavijaya used the word Acyutapreksa to indicate that the people used to respect this saint as if he had the vision of Lord Acyuta. This kind of change of epithets is noticed elsewhere also.

Instead of the name Purnaprajna the author of Madhva Vijaya employs the epithet, Purnabodha also (Madhva Vijaya 4.33).

Moreover, Narayana Pandita himself wrote a commentary Bhava Prakashika to Madhva Vijaya. He explains the word this way. '*acyuta preekṣaḥ preekṣaa prajñaa pratibheeti*'. In another place he explains it in clear terms as '*acyutee aatmaa buddhiḥ prajñaa asyeeti acyutaatmaa acyuta prajñaḥ.*

Another stanza in the *guruparampara* tradition also confirms this.

vamśasyaadiin sanakaadiinupaasee
duurvaasasam paratiirthaakhya bhikṣum
satyaprajñam praajñatiirtham ca paścaat
paścaacchiṣyaanacyuta prajña madhvau

Even among the earlier saints the word *prajñaa* was in vogue, Satyaprajna is an example. The name of Madhvacarya is also *puurna prajña*, Hence it is quite appropriate to believe that the original name of the saint was *acyuta prajña.*

8. *yadiimanupradivoo madhva aadhavee*
guhaasantam maatariśvaamathaayati
(*rg veeda* 1.141.3)

9. The popular legend now current among the devotees is as follows. A cargo ship loaded at Dwaraka was proceeding towards the South. When the ship was passing through Malpe there arose a big tempest and the captain cried out for succour. Sri Acarya, engaged in meditation at the seashore heard this and waved his bark garment towards him. The tempest subsided. The captain sailed in the direction of the garment that was waved towards him and saluted the saint and requested him to accept any commodity that he desires from the ship as a mark of his gratitude. The Acarya did not accept any money or gold but took out only a lump of gopi mud. A lovely idol of Krishna found inside the lump of mud was later on established at Udupi.

The source of this legend is not known. No ancient work supports this legend. It must be of recent origin. The 19th pontiff of Sri Palimar Matha (18th century) Sri Raghuvarya Tirtha gives a different version of the story in his commentary on Anu Madhva Vijaya.

dvaarakaayaam rugmiṇiivanaakhya pradeeśee goopiicandana madhyee lagnaam goopiicandana buddhyaa saam yaatrikairaaniitaam ruupyapiiṭha-samiipee plavee bhinnee jaladhau magnaam śriikriṣṇapratimaa maaniiya.....maṭhee pratiṣṭhaapayaamaasa.

According to this statement the ship carrying the idol of Krishna from Dwaraka wrecked at the

sea near Udupi. Sri Acarya took it out from the bottom of the sea and established it in Udupi. This legend seems to be more ancient and more trustworthy. We can consider this as authentic record since it was written by a traditional pontiff. The popular story of the tempest, like that of Krishna's image turning towards the west for Kanakadasa, must be a later invention by the local sthala purana writers.

10. Precious little is known about this Muslim ruler. Some believe that he must be Balban. But considering the fact that this is an incident that had occurred during the oldage of the Acarya this must have occurred during the reign of Jalal uddin Khilji (1290-97 A.D.) or Alia uddin Khilji (1296-1316 A.D.).

11. On the rock a beautiful statue of the Acarya with a stick *daṇḍa* in hand is sculptured with the following inscription carved below.

śrii madhvaacaaryaiḥ eekahasteena aaniiya sthaapitaa śilaa.

12. Kapali Sastri, a disciple of Sri Aurobindo in his Rg Veda Bhashya Bhumika writes about the commentary on Rg Veda by the Acarya thus:

veedaanaamadhyaatma parataa naastiiti koo naama bruutee madhvabhaaṣyeeṣu jaagratsu.

13. The ancient texts mention these 21 commentators.

1. Bharati Vijaya, 2. Sacchidananda, 3. Brahma Ghosha. 4. Shatananda, 5. Udvarta, 6. Vijaya, 7. Rudra Bhatta, 8. Vamana, 9. Bhartr. Prapancha. 10. Dravidacharya, 11. Brahma Datta. 12. Pishacha, 13. Vrttikara, 14. Vijaya Bhatta, 15. Vishnukranta, 16. Vadindra, 17. Madhava Dasa, 18. Shankara, 19. Bhaskara, 20. Yadava, Prakasha, 21. Ramanuja.

Among the Bhashyas (commentaries) of the above mentioned philosophers, only those of Shankara, Bhaskara, Yadava Prakasha and Ramanuja are available now.

14. One stanza of Guruparampara mentions the names of the saints thus:

vandee hṛṣiikeeśamathoo nṛsimham
janaardanam cintaya dhiirupeendram
śrii vaamanam samsmara viṣnumeemi
śriiraamamañceehamadhookṣajam ca

15. If we convert the letters of the names of the ten disciples into the numbers according to the *ka-ta-pa-ya* system of numeration and go on adding the cubes we get only three figures: 153, 370 and 371. These three are unique figures in their own way. The sum total of their cubes is also the same number.

$1^3+5^3+3^3=153.$ $3^3+7^3+1^3=371$ etc.

16. Vishvapathi Tirtha, the commentator of Madhva Vijaya calls this place Kokkada. But

Vedanga Tirtha the ancient commentator and Raghuvarya Tirtha, the commentator of Anu Madhva Vijaya record this as Idya.

17. The figures of the year of his initiation and departure to Badari are also interesting just like the figures derived from the letters of the names of his disciples. Sri Acarya was initiated in the year 4350 Kali Era, which gives the figure 153 when the cubes of individual numbers are added. His departure to Badari was in the year 4418 which again gives the figure 371.

18. He is the son of Pejattaya Narayana Panditacharya. Till recently his works were not discovered. The author of the present book edited and published his commentary on Acarya's, Anubhashya. The present author has with him the manuscripts of another six commentaries on Upanishats yet to be published.

19. These Mathas are grouped into four pairs. If the swamiji of one matha expires without initiating his successor it is the responsibility of the swamiji of the other Matha of the pair to initiate the successor.

20. Brahmananda Saraswathi in his commentary Guruchandrika on Madhusudana Saraswathi's Advaita Siddhi makes a significant statement.

maaṇḍuukoopaniṣad vyaakhyaaruupa gauḍa-paadaacaarya granthastha prathama prakara-

ṇookta ślookeebhyaḥ śrutitveena vaidika prasiddheebhyaḥ. (Oriental Library publication, Mysore 1937. Vol. II. page 291). Also note a sentence of Advaita Siddhi in the page number 251 in the same volume.

anaadi maayayaa suptoo yadaa jiivaḥ prabudhyatee ityaadi śrutiṣu.

It is clear from this that Madhusudana Saraswathi also accepts the *karikas* of Manduka as *śruti vaakya.*

21. Sri Vadiraja in his Yukti Mallika refers to Acarya's *siddhaanta* as *tatvavaada.*

Pareeca tatvavaadee asmin gariiyasii bharoo mama. It is worth mentioning here that the Bhagavata commentators of Bengal, the followers of Chaitanya refer to Madhvacarya as the preceptor of *tatvavaada.*

22. The words *advaita* and *dvaita* in addition to indicating the meaning of *abheeda* and *bheeda* have the connotation of *yathaartha jñaana* and *ayathaartha jñaana* also. Hence the word *dvaita* may sometime create confusion.

23. *bhinnaaśca bhinna dharmaaśca padaarthaa nikhilaa api* Anu Vyakhyana 2.2.6..

24. *svaabhaavikoo braahmaṇaadiḥ śamaadyaireeva bhidyatee. yoonibheedakṛtoo bheedoo jñeeya caupaadhikastvayam.* Gita Tatparya. 4-13.

25. *bahu citra jagad bahudhaakaraṇaat para śaktiranantaguṇaḥ paramaḥ*
Dwadasha Stotra.

26. *naanaajanasya śuśruuṣaakarmaakhyaakaravanmiteeḥ.* Gita. Tatparya. 6. 3.

27. *bhuutamapyasitam divyadṛṣṭigoocarameevatu, utpadyatee avyaakṛtam hi gaganam saakṣigoocaram* Anu Vyakhyana 2.3.1.

28. *mahattvaaṇutvayoornaiva viśraantirupalabhyatee.* Anu Vyakhyana 2.3.6.

29. *giitaat puṣpaphalaavaaptiḥ sparśaat kaarśyam rasaat sthitiḥ* Anu Vyakhyana 2.2.10.

30. *sarvee bhaavaa abhaavaaśca padaarthaasteena sarvadaa astyabhaavoostica dhvamsoo deehaabhaavaśca bhasmataa.* Anu Vyakhyana 2.2.6...

31. *eekam ca tatvatoo jñaatum vinaa sarvajñataam naraḥ na samarthoo maheendroopi tasmaat sarvatra jijñaseet* Gita Bhashya. 4.9.

32. *samyak samaahitaanaam tu praaptaanaam ṣooḍaṣiim kalaam aparookṣadṛśaam kvaapi turiiyam dṛśyatee padam.*
Manduka Bhashya 1.2.

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